12.

THE Popes Supremacy (2.) DESTROYED BY THE FRENCH KING.

As it was by

King *HENRY* VIII. *of ENGLAND.*

Communicated in a LETTER from *PARIS*, 25 *MARCH* 1682.

SIR,

BEing oblidg'd upon all occasions to give you a testimony of my respects and service, I could not omit giving you a particular Relation of that extraordinary Piece of News, which at present is the general Discourse of the City; which take as follows:

The Seventeenth of this Month the Clergy assembled according to their Usual Custom; where they heard the Report of the Commissioners named to examine the Six Propositions of *Sorbon*, presented to the King 1663. The Bishop of *Tournay*, Chief of the Commission, began the Report, which took up the Session of that day. The next day in the Evening the other Commissioners, which were the Bishop of *Maux*, the Bishop of St. *Malo*, the Bishop of *Lavat*, the Bishop Count *De Chalons*, and the Bishop *d'Alet*, expresst themselves upon the same Subject.

The Nineteenth, in the Morning it was seriously discussed and deliberated by the Provinces, upon the Subject of the Commission; and in the Evening the Assembly met again, and

approved by a General Conſent and Declaration, the Propoſitions following.

I. That neither the Pope, nor the Church it ſelf, has any power directly nor indirectly, over the Temporalities of Kings: That they cannot be Depoſed, and that their Subjects cannot be Abſolved from their Oath of Allegiance and Fidelity, for any reaſon whatſoever.

II. That a General Council is above the Pope, according to the Eſtabliſh'd Doctrine in the Fourth and Fifth Seſſions of the Council of *Conſtance*, which the Aſſembly declares to have had all the Power and Approbation of the Church. That they do not approve the Erroneous Senſe of thoſe which ſay, That it has only place in Times of Schiſms.

III. That the Uſe of the Power of the Pope ought to be limited by the Canons; and that he can do nothing to the prejudice of the Ancient Cuſtoms and Liberties of the *Gallick Church*.

IV. That the Pope hath Principal Authority in Matters pertaining to Faith: But that his Deciſions or Judgments are not certain without the Conſent of the Church.

After this the Biſhop of *Tournay* read to them the Contents of a Letter which he had been deſired to prepare to be ſent with this Declaration to all the Biſhops of *France*, in the Name of the Aſſembly. He read alſo a Memoire in Conformity thereunto; whereupon the Clergy deſired of the King a Declaration, whereby his Majeſty ſhould ſtrictly Order all Profeſſors in Divinity and Canon Law, to teach the Doctrine contained in theſe Four Articles, which is the Ancient Doctrine of the Kingdom, and ſhall prohibit all Communities Secular and Regular, to teach the contrary.

The Archbiſhop of *Paris* propos'd to the Aſſembly to nominate the Commiſſioners to examine the Matter of the Juriſdiction, which of long time reſts undecided, and which

ſhould

ſhould ſettle the Secular Power of the Magiſtracy, by Conformity to the Power of the Church, and of the Ordinations thereof: Which having been approved, he named Six Commiſſioners of the Firſt Order, and as many of the Second Order, to Examine this Matter.

The Twentieth the Arch-Biſhop of *Paris*, the Biſhop of *Rhemes*, and the Commiſſioners who had the Charge of the Examination of the Six Propoſitions of *Sorbon*, went to St. *Germains*. The Arch-Biſhop of *Paris* being Preſident of the Aſſembly, was the Speaker; who with much force of Argument and Eloquence, preſented an Account to the King of what was done at the Aſſembly upon the Subject of that Commiſſion. He gave to the King the Act containing the Four Propoſitions, ſigned by all the Aſſembly, the Letter which ought to be ſent with the Act to all the Arch-Biſhops, and Biſhops of the Kingdom, and the Memoire; according to which he humbly implored his Majeſty to cauſe an Edict to be made: which the King agreed to, according to the earneſt deſire of the Clergy, and the 23th of this Month it was Ratified and Paſſed in Parliament.

The King Order'd by this Edict, That the Declarations of the Clergy of *France* ſhall be Regiſtred in all the Courts of Parliament, Balliages, Univerſities, and Faculties of Theology and Canon Law of his Kingdom, Lands, and Dominions under his Obedience.

The King prohibits all his Subjects and Strangers Secular and Regular, within his Kingdom, to teach any thing contrary to the Doctrine contained in this Declaration.

He Ordains, That thoſe which ſhall be choſen to teach Divinity in all the Colledges of each Univerſity, ſhall ſubſcribe the ſame Declaration, and ſhall agree to teach the Doctrine therein contained.

That in all the Colledges where there ſhall be ſeveral Profeſſors Secular or Regular, one of them ſhall be bound every year to teach the Doctrine contained in the ſaid Decla-

Declaration; and where there ſhall be but one Profeſſor, he ſhall be obliged to teach one the three years ſucceſſively.

That all the Claſſes of the Faculties of Divinity, ſhall every year preſent to the Prelate the Names of the Profeſſors, who ſhall be oblig'd to Report them in Writing when it ſhall be requir'd by the Prelates, or the Procurators, or Attorney-General.

That no Batchelor, Secular or Regular, may be receiv'd as Licentiate or Doctor in Divinity or Canon Law, till he has maintain'd this Doctrine in one of his Theſis.

That the Prelates ſhall employ their Authority to cauſe this Doctrine to be taught within the Extent of their ſeveral Dioceſſes.

That the Dean and Claſſes of the Faculties of Divinity, ſhall Aſſiſt in Execution of this Edict, upon pain of Anſwering it Perſonally and in their own Names.

Here Sir, you have the plain and true Senſe and Judgments of our Clergy in that ſo Controverted Point of Supremacy: And by the way, be pleas'd to take Notice, how long our King (for 'twas Preſented in 63.) has been endeavouring to free himſelf from that uneaſie Yoke impos'd on him by St. *Peters* proud miſtaken Succeſſor; and no queſtion our Warlike Maſter will quickly caſt it off, unleſs the Man with the Triple Crown can prove his Doctrine of Infallibility to be grounded on better Reaſon than his (now no) Doctrine of Supremacy; which I'll promiſe you is very much queſtion'd here, even by the Vulgar, whoſe Sentiments of the lewd Old Gentleman of late (ſince the Publiſhing of this Edict) differ but little from Tenets your Engliſh Proteſtants hold of him: And I believe if they had him in their Clutches, they wou'd hardly ſhew his Holineſs any more Mercy than yours have ſhewn to his Effigies. Adieu Dear Sir,

I am yours
T. N.

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